THE

MONTHLY JOURNAL.

VOL. VI.] BOSTON, JUNE, 1865. [No. 6.

THE LAST WORD IN THEOLOGY.

An Address delivered on Monday, May 15, before the Ministerial Union, by C. A. BARTOL.

As in camps and forts there is a word that admits within the lines; as we ask each other every day in the street what the good word is, believing the wind is commissioned to blow or the lightning to flash happy tidings, — so let us inquire for the last word in theology. Is it nature or spirit? I answer, spirit, including nature, and not possibly included by it. The religious sentiment is definable as our going from nature to spirit, or descending from spirit to nature. The reality of this unseen spirit I assume as demonstrated in all speech. What would my authorities be, if I should cite them, but Greek and Roman, Indian and Egyptian, Mahometan and Jew, Hottentot and North-American savage, — in short, the human soul? or to what does the word "nature," something *produced* or *born*, point, but to the *cause* in whose recognition alone piety consists? or, with our understanding and senses following the natural line strictly, unless switched off at some point to the higher track of ideas, where do we end save in atheism?

But is it a logical journey? From matter ought we not to infer spirit? Does not every curling shell and rolling orb, every eagle's feather and minnow's fin, every living step of man or beast, and every dead museum of stones or stuffed birds, prove God? Yes, as finite hints and illustrations; but only when through or after or before them the Infinite One has proved himself to the soul. Let the famous professor, in Geneva, of natural history, Dr. Carl Vogt, ridicule, if he will, the notion of an inspired imagination, and be, as he seems to declare himself, an atheist; confessing his results to be the mere fruit of human labor, not emanations from a Supreme Being entirely unknown to him! It is a dear price to pay for scorn of what is deepest in the human breast; and one queries whether the professor, among all his other specimens, has examined himself. Shall we deny God because we cannot observe or reason him out? God is not a conclusion, but an inspiration; for conclusions are always limited, and he without bound. When the spirit touches the soul, it makes all natural things speak of itself. Every object becomes a cipher, in which God writes his name, — a character legible at the fire of his purity; a pipe through which he blows the music of his love; a picture on which he paints the colors of his design. Was a glacier, as the latest science tells us, the sharp plane, pushed everywhere, high and low, to smooth the world? In the soul is the witness that shows the tool in the Almighty hand. The great professor says the flourishing Roman civilization sank into barbarism before a Christianity, introduced by heads so narrow that he likens some dug-up specimens of them to the conformation of the ape, the organ in them of veneration being so large; and he jocosely calls them "apostle-skulls," as resembling the "type of Peter as represented in Byzantine-Nazarene art." But we tell

him the narrowness is with him, when he puts Christian sanctity below Roman corruption.

Besides, we too appeal to fact. How many things in our experience no positive philosophy can explain! The physical investigator, busy in tracing through all its analogies the skeleton-structure of the world, comes upon certain arrangements of form and color, as in the scales or valves of a fish, the spots or stripes of a zebra or leopard, the tesselated back of a turtle, the plumage of a peacock or flamingo, which he technically calls *ornamentation*, — a superficial appendage to the more important part inside. O Philistine! let us say with Goethe, there is no inside. All matter is surface. It may be deposited in myriad laminæ of the crystal or successive strata of the globe; it may be organized in the vessels of the plant, or folded in the convolutions of the brain; but it is all surface, and the science that treats of it alone is superficial. But this beauty, that plays from the topmost pinnacle of things to the lowest level; that touches its acme in the human proportions, complexion, expression, and flowing hair, — is no external addition to the solid scheme. Is it a veneer, glued on to cleave off again, or tint of a brush that will wash out? No: but a fast color, and an eternal shaping; nay, a spirit at centre and circumference, that informs as well as decorates every part and particle, precedes and glorifies all the beams and rafters of the creation. The ornamentation turns out the principal thing. O man with the scalpel! the floating against the east wind of the sea-gull yonder gives me more than you can get out of his carcass.

What account, again, will the materialist give of music? He can note the vibratory properties of woods and metals, pipes and strings; but not what an ear for music is, or why certain intervals make harmony, or that relation of peculiar strains to unearthly regions, which made Richter

say, "Thou tellest me of things which in all my life I never saw." Who, once more, ever discovered the secret of eloquence, or the charm of those words in verse, that sing themselves to us as sweetly as do what we call "songs without words"? It cannot be overtaken by the exploring party on its way, with Agassiz at the head, to Brazil, or anywise subjected to our survey. Hamlet's father's ghost was not so nimble to escape pursuit. Vogt and Huxley and their compeers, if they can pause a moment from tracing the analogy that doubtless exists between chimpanzee or gorilla and man, might find some use for the organ even of *veneration*, which was not put into the human head for nothing. Perhaps at that river of God, — a fugue or a symphony, — even they can wonder and admire, as well as scrutinize and argue, as in our normal state we must all do. Our instincts will not lie still like lifeless insects pinned under the microscope. The gush of our sympathies cannot be gauged like the yield of petroleum wells. Our affections cannot have their lines run like farms by the theodolite. There are nobly wild emotions and enthusiasms in us that spurn all fences. We may work up through nature to nature's God, or come down from the Holy Ghost: but the grandest direction is the last; for the marvels that enchant us our wisdom cannot unfold. Heaven itself spills over into Beethoven's notes, Raphael's canvas, Milton's verse; and of the rhythm melody or Madonna, that is all our report. The soul smiles at the exclusive, oracular critic. We must have the artist, composer, poet, before justice is done to our feeling or to the Author of our frame.

Why do I allege these instances but to affirm a spirit, that defies analysis, as the origin, too, of worship, the aspirations of prayer, and doxologies of praise? "It is ridiculous," said one sitting down on the floor before a portrait

from the hand of genius, puzzled to find the hiding of its pathos and grace. So for the lurking ecstasies of devotion there is no discovery or detective police. The hungriest, most insatiable mouth, of all the hundred we have, is for the divine and supernal. What are called miracles pass often without verification, because they are coarse food for this appetite, affording what a presumption for miracles indeed! It is an unfortunate imperfection of language to style supernatural these unclassifiable occurrences; for, while they are above nature, they are in it too, — can never be cleaned out of it, — cling to it in a marriage of things which God hath joined, and no man can put asunder: and they no more fight with it than the temple's airy summit with its underpinning, or the dove with the branch on which it softly stoops to light.

But if *spirit* be thus the last word in theology, what shall we do with the stubborn matter, which is also here all the time? Who shall say it is not as old, real, and eternal as spirit itself? If so, is it not an exception to the universality even of God? "Thus I refute it," said Samuel Johnson, referring to the Berkeleian theory of the unreality of matter, as the burly, sensible, half-sensual old dogmatist kicked against a stone. Matter, so stiff below and massive above, does impose, and almost succeed in palming itself off for substance instead of the sheer shadow it is. When we stand between the rails, and see a locomotive come thundering along, we have a lively sense that matter is something, as did the inventor of the ball-proof jacket, put to speedy flight, when the Duke of Wellington proposed to test it on his own person with a file of musketeers at the spot. But this is not so much the mind's as the *body's* judgment of something like itself. The hardness of matter is dissolved in our thought. Science reduces it nearer with every step to simple power

to attract or repel, till the clod becomes a composition of forces, the dust lives, the rock perspires, and —

"every flower
Enjoys the air it breathes."

Boscovich's science made matter long ago a congeries of ideal points. Adoration beholds in matter the garment of God. What is it more but a means of bringing human beings into relation with one another; the method of giving separate existence to souls, and the outward ceremonial of their introduction? To a lofty perception, every thing external, from the blossoms to the stars, is but language for communication of intelligent beings. To our exalted vision all nature is a medium for angels and minister of the Most High. But the argument about it need not soar so high; for our common sense abates its strong pretensions. Which is most weighty, the bulk of the planet, or its population? — the ants, or their sand-hill? — the brick and granite streets of Boston, or the tiny figures we can just see in them as from a boat at early dawn on the Back Bay? — Niagara and the Alleghanies, or the American nation as Europe looks at its struggles and destiny across the Atlantic Sea? The outward dimensions, the avoirdupois scales, would give you one answer, — the measuring-rod of the angel for the New Jerusalem and the moral balance another. How what we call the created universe flitted like a shadow and melted as a drop before the eye of Jesus! His transport leaped to the end of our last dissection, that no essence in things can be fixed; but matter and spirit, at bottom, are the same, or spirit is all, as he made it a convertible term with the very wind of heaven. When, then, Abner Kneeland said, *I believe God is matter, and matter is God*, he but needed a right conception of matter to have told the truth.

But spirit must be used in the sense of person to make

satisfactory this view. Person in and over law to commune with, — not brute resisting strength to tether like a rope, bruise like a post, or hold like a cell, — we yearn for, and must have. Even some of the lower creatures have in them a dim personality which enjoys mating with ours; and, when our human fellows attain great eminence, what do we style them but *personages*, with an added dignity in the word as of personality raised to a higher power. Personality is the last secret and profoundest interest. What does a certain traveller tell us he crossed the ocean to see? Not the Louvre, or London, or the Alps, but a few persons. The anniversary of some good St. Patrick still throngs with processions and banners the highways of half the world. What a curiosity for autographs, in private albums or sold for great prices at public fairs, as if we would fain see how the great man wrote his name! What a crowd at the country lyceum, to behold as much as to hear the notable stranger that has come to lecture! How the portrait hangs on your wall, more precious when the original is gone, and one little grave becomes more to you than the globe beside! Our sentiments are deeper than our metaphysics. If I love you, the plummet that sounds or the wire that spans the sea cannot reckon my love. But the personality of God, that exceeds, produces, and embraces all; to deny it is to deny him, as Transcendentalism itself has at last found. "He passed the flaming bounds of time and space." From his "face the earth and heaven flee away." His presence transfigures the world, lights up the "halls of morn," and kindles the breast. Will any naturalist esteem it a nonentity because it cannot be produced to view? Of course an infinite personality eludes him; for either of his diverse lenses it is too grandly afar or too subtly near. But to feel it is to discern; and without it nature is not our home, but our prison and tomb.

Nurse-nature, that clothes her children so well, let me not slight! Her charm I as well as another can feel. Listening to some expert rhetorician, I am fascinated with the figures brought by a fertile fancy from her forms. But without the penetrating and presiding spirit, the true parent of which she is begotten herself, these figures are but handsome mouldings of painted clay.

In that one spirit's bearing and begetting is, moreover, the primary truth of experimental religion. *Bearing*, I say; for what we want is motive-power: and the spirit *bears* us, not as the theologians fancy, in an hour, and, like the flesh, by dropping us to the ground; but by moving us ever on, as the breeze bears steamer and van, as the ship is borne when her cables are unhitched from the ring at the wharf. It is no foolish frenzy when the sweet poet, Cowper, personifies and accosts this influence to stir him from his idle anchorage. There is a gale of the spirit. Truth, justice, love, purity, are the quarters of its rising, and cardinal points of its compass, to be looked wistfully to whenever we are becalmed. As high in air the bird goes swift with scarce-bent pinion, so shall we glide obedient to the inner spell. We must be born, that is, *borne* of something. Let it not be of lust or vanity, pride or revenge, but urged by the whole unwithstood weight of the atmosphere of the presence and goodness of God. This is to be born, not *again*, as the scripture word is falsely rendered, but *from above*. Precious privilege to be born of one's mother! Though long ago, the incident of an hour, under the old man's gray locks flow the tears when he thinks of it. But to be born spiritually is endless privilege. The most entrancing spectacle, I think, this world has to show is this shadow on a young person's brow, — the sense begun of filial relation to the divinity. Instantaneous regeneration, O Calvinistic revivalist! do you

say? Nay, perpetual regeneration! Incessant bearing and everlasting furtherance from the Deity! As the mariner on the oriental tide, when the trade-wind blows, sets his even keel before it, and cuts the wave for a thousand miles; so we, with richer freight than spices or silks, put ourselves into the current where the sacred ether draws and swells in the sails of our desire, and wings of our intent. This gives purpose to our life, such as can never come from any worldly, selfish aim. "That man has made up his mind," said one looking at the likeness of Oliver Cromwell; and I have seen the forehead and hair of youth or maiden glisten with this singular ardor, till I understood why the old painters put haloes round the holy heads they drew.

Our public cause, just as much as private purity, is borne of the spirit. Wherefore our patriotic triumphs, ending in the capture, with his cabinet, of the arch-traitor, who must begin to doubt the audibleness on high of his particular prayers? Why our successes? From our own will or merit? From statesmen or captains that have been our saviours? From lovers of impartial justice and saints of freedom that marched in regiments, when secession threatened to devour us, and foreign nations gave us up? From actual suffrages thrown, a majority ever on the nation's side? No; but from a divine element of liberty and law, that blew through us and bore us on, dissolving plots of treason, eating up or sweeping away opposition of numbers, with sacred horror scaring our foes from the capital, more than once within their grasp, — the same wind unfurling our flag that pervaded our bosom, — the auroral arch it shot up in the North when victory coincided with Washington's birthday, celebrating our success more grandly than the loud and smoky guns! All we can do is to "second the motion" of the spirit of God. When

the spur the assassin puts on his heel for speed catches in the self-avenging flag, and flings him with a broken limb on the floor, making that his arrest which he meant for his escape, which no accomplice, swift carriage, or gliding boat could help, shall we not own a Providence? 'Tis not the will of man has saved us. The voices of some long tardy and now forward advocates, like the brass instruments sometimes at a concert, ring over loud. In Heaven has been our help.

On the same spiritual basis rests the surpassing transport of our being, the hope of that life after death, which is only the spirit's birth or bearing kept up; and the sceptical naturalist I have already referred to, like the old Sadducee, not allowing the existence of spirit, consistently sneers at those who require "the fear of punishment or hope of reward in a dreamt-of beyond to keep them in the right path." But what he brands as superstition is a yearning of the human race. Is not its expectation a fact as much as is any fossil or fish? A heathen poet could say, *Our birth is yet to come.* Then are we first upborne when we cast off the body, like a sand-bag from the balloon. The unballasting is speed. The fall is rising. From vanished innocence or virtue has only dropped a handful of earth that cumbered awhile what it flew by. The mortal ungirding gives a chance to the spirit, blowing we know not how, to clear the *soul* of the lifeless lump; and this, not the fancy that has ridden Christendom of a breaking, at the trumpet, through the sod it cannot lie down under, is the *resurrection.* We see no light, we hear no rustle, as it goes; but shall we doubt its departure, deny its ascension, because our senses are not nice enough to distinguish its hue or vesture? These senses hide more than they show: how can they follow and overtake it? In a very private wardrobe it puts on its dress! To think our kindred dead

because they have disappeared, were as absurd as to think the elemental forces, that just now echoed and shone, extinct because they suspend their visible and audible salute. Not annihilated are our beloved. The spirit has but blown into and borne them out into what finer society! What an empty creation it were, forsooth, with the crumbling skeletons below and the cold orbs above, and only animated clods between! Were it so, from the creation I would beg leave to retire. What vanity much as despondency in the thought! For the conceit is with those who discard, not in such as affirm, the spiritual world. Let us believe in an invisible, innumerable population, fit offspring of the spirit, to be more largely revealed to us soon. From what but doubt of this, more than from any other single source save sin, has come the pain of mankind? Yet for such faith, what is the only foundation? The fact of a spirit in man which we cannot identify with the perishable frame. Some comparative physiologists, Richard Owen to the contrary notwithstanding, maintain that, between animals and men, no absolute difference of structure or faculty can be made out; that germs of intelligence, conscience, and religion, as "dread at least of the unknown," exist in what old Scripture calls "the beasts that perish." The cat and bear discipline their families. The dog fears spectres. Some monkeys make a sort of houses, warm themselves at fires, and fling broken branches at their pursuers. I am not concerned to make out a case against our poor relations. A dog sometimes puts his paw on my hand in a way that tempts me to say, "Wait, be patient! You will have a hand some time!" We are hemmed in, at a larger arc, as much as they. They may take a step forward as well as we. But the present degree of our superiority seems immense; and in our own consciousness, which cannot fathom theirs,

is our lesson. The rising of Jesus, translations of men, or apparitions of angels, cannot constitute, but only adorn and decorate, the truth that inheres in the soul which feels itself immortal, and is aware it is but covered with a robe it can lay aside, entering somehow into the Master's state, when he said of his own mortality, "I have a commission to lay it down, and I have a commission to take it again." To this statement a majority of the votaries of science may respond with respect; but a man may be a famous naturalist, and no believer, as he may be no friend or lover, but an ambitious self-esteemer and flippant quarreller, bad as any doctor of medicine or divinity, with students of his own kind. Those drowned in nature, with head under her tide, may gainsay the upper lot as a fish credits not the atmosphere; — it exists none the less. *What*, I asked an eminent natural philosopher, *is the main impression of the universe on the human mind, — law and order, or power? Power*, he replied; *of which law and order are the channel. Then the supernatural must be taken for granted?* I queried again. *It seems so*, he rejoined.

In this last word of theology is also the ground of morals. No verbal rule can secure us like its vital dictate. "You are cautious," it was said to one who hesitated at an ambiguous course. "My caution," he replied, "is the Holy Spirit of God." So the beetling rocks of the shore are the *caution of the sea*, that keep it, amid temptation of the winds and waves, from running over its brim to ruin the world.

This same last word of theology determines the authority and canon of the Bible. It must furnish the criterion of truth or error for every page. Be the warrants of the written leaf what they may, it decides that a book cannot contain all God has to say. No complete edition of his

works has yet been published. His spirit, blowing like the wind, is not bound, and was never bound up. We are privileged to listen yet to what our Father has further to communicate in his own audience-chamber, by and for himself constructed in every breast. He is neither dead nor dumb in the nineteenth century more than the first; and the spirit submits to no decision of œcumenical councils as to which part of the old accredited volume is orthodox, and the apocryphal which. When Jonathan Mayhew was inquired of why the "Song of Solomon" was admitted into the Word of God, and the "Wisdom of Solomon" left out, he replied, *for his part he could not tell, unless it were that men loved songs better than wisdom.* According as we have received and entertained the inward guest, we shall welcome the genuine outward utterance. After the ratio of our deafness to it, we shall need the outward utterance, if only as a blast to unseal our ears to the still small voice. But he that stops in criticism and scepticism, both of old documents and interior teachings, and confines himself to negations of others' dogmas, had better hush. He has nothing to say. There is no poorer business than preaching up creeds, except preaching them down; as a man avowed there was but one thing he hated more than masonry, and that was anti-masonry. Give us your positive message and communication from the spirit, or, as they say in the wedding-service, be for ever silent.

The last word in theology still further has right of eminent domain over all the outworks of ecclesiastical discipline. "Hear what the spirit saith unto the churches," is the voice of the record itself. God is in the Church; God is in all history; and, as one has said, he that despises history will certainly be despised by history in turn. No true prophet ever neglected or cut himself off from the past, — he least of all who, being as he said before Abra-

ham, was the great tradition as well as expectation of humanity, — who came not to destroy but fulfil, and grafted on Hebrew roots such splendid Christian blossoms. "Christianity old as the creation"? Yes!

> "O Lord of life and truth and grace,
> Ere nature was begun!"

well sings the sacred muse of one we love and venerate, and to whom we still delight to listen; and a certain traveller, who shall be nameless here, well remembers how he sang his elder friend's transporting lines alone among the snow-powdered summits of the Rhaetian Alps. But the verse sparkles as it ends in the present tense, —

> "Make welcome to our erring race
> Thy Spirit and thy Son!"

The inspiration of learning and scholarship is secondary. The direct breathing of that which inhabits the receptive bosom, and, as Paul says, judges all things and is judged of no man, summons institutions and annals alike to its bar. Disparage the individual as we may, God chooseth for ever that private soul for his organ which is deepest in communion with himself and the human race.

But how does this last word in theology consist with the authority of Jesus Christ? Herein that he himself challenges our supreme attention to it; and none could be so offended as he with our making over to him its prerogative. Gladly we confess him the model. Sentences of his utterance, passages of his behavior, show such truth and comeliness, that we are moved to say they were said and done once for all and for ever. No Greek *statue* was so perfect as his living *stature;* no Parthenon stood so fine as what he called the temple of his body. The line of moral, no more than of material beauty, since he traced it, needs to be re-discovered. Mons. Rénan, his latest biographer, and in

some respects shallowest critic, asserts the unsurpassable glory of his expressed and exemplified ideas. Were mortal defects in his deportment? They have dropped away; and, behind whatever it has burnt off, time has left a *myth*, if Strauss will call it so, more substantial and historic than any other man's story. The theologian talks of the imputing of his merits for our salvation. Under what strong constraint of his transcendent worth we impute to him our ideal of godly manhood, which makes Son of God and Son of man the same thing, till, as we fancy a faint shining circle about whoever is charming us with his performance, we cannot think of the poor peasant of Galilee but with a splendid aureola round his brow! In no philosophic manner, and with no commonplace civility, after a late suggestion, but in a reverential mood, we call him Lord. But his lordship is leadership, not deity; and it is infidelity to his own instructions, if put for the primary article of our creed. It is the falsity of knowing him after the flesh, as Paul would not. It is a contravening of his subjection to God, by the apostle declared, which exists in a psychological as well as chronological sense; for not only is there a time coming when he will be so subject, but in the soul and spirit, as much as any other child of God in earth or heaven, he is so subject now. Contradiction of Scripture, as of reason, is it to make such an exception to all human or angelic nature, that he alone, of all who ever breathed below or was born or ascended above, partakes the image or essence of divinity. The New-York Unitarian Convention came together on the ground of his kingship as a condition of common work. Nor to this, listening with practical ears, should I object, unless it is made first and doctrinally fundamental in faith. Call Jesus Lord when and as you honestly can, — not from affectation, or with the doubtful, half-ashamed tone some

use in his name, better dropped than so mentioned at the end of their prayers. Be true to your mood. As a looker-on at the Convention, I could have wished a religious principle comprehending his personal authority had been the bond. Perhaps the clergy, however, and, still more, the laity, had made up their mind that progressive theology was not the business of the meeting. Indeed, there were something preposterous in an undertaking, I presume they did not contemplate, either to advance or settle religious truth, after random shots of such as could get their vocal armory into play, by a vote, — the ayes or show of hands of a majority, — which could give no verity or conviction, but only an average or compromise of opinions. In theological faith, policy is profanity, and conformity sacrilege. One reason is worth a thousand votes. If the "Preamble" be upheld as a common standard to march under, a good battle-cry for action, it is not a plea of absolute truth; and it may be worth considering whether the spiritual doctrine will not prove more efficient also for philanthropy. We have had an extraordinary spectacle of a four years' struggle for life, in which hundreds of thousands, like the brethren in the Revelation, have not "loved their own lives unto the death;" and all for what? Really for the broadest humane and spiritual aim, of the emancipation of a race in whose oppression the Church as much as the nation was stifled and choked. Say what European physicists may please of parallelism between negroes and orangs or other anthropoid apes, our movement of mercy signifies how much better than any dry speculation what *is* indeed of our kind, in that blood, recognizing itself through every land and age, — that fluid solidarity, of which God hath made all nations of men! It was no moonstruck madness when Jesus, the consummate pattern of mankind, came "to seek and save that which was lost;" for, by the

stooping of the most refined to the most degraded, behold how his method, in the magnificently successful benevolence of our land and age, is practised again! The deliverers of the slave were how much farther off from and above him, in birth and culture, than the spurious aristocracy of his injurers and pretended owners! Why should they, the veritably best and gentlest bred of this American population, care for him? Well, I can only say they *had* to, and by virtue of their very dignity could not help it. The last word of theology was in them, and kept speaking to them, and would not be put off till they heeded it. Their superiority, their spirituality, revealed that *he*, even the poor black, was part of them, — and their interference in his behalf against the wrongful barbarians was no condescension; but, being love of their neighbor, was, after Christ's axiom, self-love and self-defence. There was no redemption, political or eternal, for society, while some of its members, falling among thieves and abandoned by priests and Levites, lay bleeding by the way; no advance for us, unless we took our so long robbed, and in their very soul half-slain, brother and sister forward.

So the last word of theology is the spirit of liberty as well as law; not less law because more liberty; for true liberty and law harmonize, and never conflict. When the sails are loosed from their reefs, there is more liberty, but not less law; for the sails are still held by the spars, as, under the flowing canvas from the firm masts and yards, the bark bounds along. So be it henceforth in the voyage of the Church, which art has sometimes figured as a ship, and of the vessel of state!

Brethren, you may dissent from the statements without differing from the purpose of this discourse. Amid our controversies, could we constrain ourselves and one another to sincerity, we might find ourselves strangely together.

We talk of *centre*, *left wing*, and *right*. Were a certain character, that flourished and wrote some eighteen centuries ago, to come again, would he not be likely to refit his old figure, and point to the absurdity of the various parts of one living organism getting into a quarrel, and falling out by the way? Shall one wing say to the other, I have no need of thee? or the body, I have no need of either? Instead of tearing our own flesh, and stopping on the way to tear it, let us fly on all together. Doubtless our diversities of opinion must be discussed; but let it be in the Spirit, with good temper as well as frank decision. Then, if heat arise, it will be in materials so combustible as to catch even at the ashes of the pipe of peace, and whose burning for the common weal will be a boon.

THE GEOLOGICAL EVIDENCES OF THE ANTIQUITY OF MAN, BY SIR CHARLES LYELL.

The question, How long has man existed upon the earth? has been supposed to be decided by the Bible-history of creation, and the chronology of the Book of Genesis. It has been assumed, that the Bible gives a precise account of the period from the creation of Adam to the time of the Flood, and from the Flood until the era of Moses and Christ. All the data for this chronology are comprised in two genealogical lists in Genesis. But, with regard to these, the Hebrew text, the Septuagint and the Samaritan Pentateuch greatly differ, — the one making the number of years from the creation of Adam to the Flood to be 1,658; another, 1,309; and the third, 2,264. Now, as two of these lists must be erroneous, we may reasonably doubt whether all of them may not have been corrupted. The systems of

chronology adopted by different writers are very various thus, the period of creation is fixed by Hales as 5,411 years before Christ; by Ussher, 4,004; and by Bunsen, 20,000 years.

Until lately, geologists have not supposed the creation of man upon the earth to have been very much beyond what these accounts give to it. Recently, however, facts have come to light which have led some of them to suppose that man must have existed on the earth during a much longer period. Mr. Lyell's book is an attempt to examine some of these facts. He gives a list of the strata of the earth which contain fossils, amounting to thirty-six. In all these, no human bones have been found, unless we except the uppermost two, which he calls "Recent and Post-pliocene." The "Recent" contains the shells and bones of living species; the "Post-pliocene," contains the bones of quadrupeds belonging to extinct species. In the "Recent" period are works of art, found in Danish peat-mosses. These deposits of peat are from 10 to 30 feet deep, and contain various kinds of trees, some of which have not existed in historic times; yet flint instruments have been taken from below them. Three ages of civilization have been established, — of Stone, Bronze, and Iron: the age of Stone, coinciding with the earliest vegetation, consisting of the Scotch Fir; the age of Bronze, coinciding with that of Oak; and the age of Iron, with that of Beech which still prevails in Denmark. Another class of memorials are mounds along the shore, built of oyster-shells and bones of animals, used as food by the hunters and fishers who collected these mounds. Scattered through them are *flint* knives and hatchets, but none of bronze or iron. These mounds are 1000 feet long, 200 wide, and from 3 to 10 feet high. No traces of *grain* have been discovered in them. Next come the remains of the lake-

dwellings, built on piles, like those described by Herodotus, recently found in the Swiss lakes; from which have been brought remains of various tools and works of art; such as hatchets and arrow-heads of stone, a kind of cloth, cakes of wheat bread, and barley; and, in some places, bronze implements and works of iron. The age of these lake-dwellings has not been decided, and it is the merest conjecture. Similar lake-dwellings have been found in Ireland. No less than forty-six examples of artificial islands have been thus detected. Mr. Lyell goes on to speak of examinations made in the mud of the Nile, from which pieces of pottery have been taken, at a great depth, which some have believed implies an age of twelve thousand years. This, however, is still conjectural. A skeleton was recently found near New Orleans, sixteen feet below the surface, which Dr. Dowler supposed must be fifty thousand years old. Other geologists, however, express doubts concerning any such age.

Going back to an older date, in the Post-pliocene period, caves have been found containing the bones of man in connection with the remains of extinct species of animals. At first, Mr. Lyell and other geologists concluded that these bones were not co-eval. He has, however, since examined these caves again, in 1860, and is inclined now to believe that they were contemporaneous. Subsequently, also, flint implements have been found in diluvial deposits, at Abbeville in Picardy. Many hundreds of these tools have been met with in the lower beds of coarse gravel. Similar flint tools have come to light in England in connection with the bones of extinct creatures; the chief doubt is occasioned by their great number, which causes a suspicion of their being made by the workmen, who pretend to find them. But Mr. Lyell thinks that there are methods by which these may be distinguished from the

genuine. It is also asked, why, when so many thousand flint implements have been found in the gravel of Somme, no human bones, not even a tooth, should have been detected, while the bones of other mammalia exist in great numbers. Cuvier showed, long ago, that the bones of man, found buried in ancient battle-fields, were not more decayed than those of horses. The Lake of Haarlem, in Holland, containing nearly fifty thousand acres, has lately been drained by the Dutch Government. The bed of this lake has been converted into farms, and inhabited by five thousand persons; but no human bones have been found in it. Mr. Lyell mentions many other alluvial deposits, where the flint instruments are discovered; all of which go to show, that Europe was inhabited in very ancient times by a human population in a low state of civilization. In a grotto in Aurignac, in the south of France, a cave was found, in 1852, containing the remains of several human skeletons, including skulls; and the bones of animals, many of whom are now extinct; but no new species is added, by this cave, to the list of extinct quadrupeds which have been ascertained to have existed with man.

Among the fossil remains of the human species, supposed to be very ancient, is the fossil man of Denise, said to be found in a volcanic braccia. Some frauds are thought to have been perpetrated in regard to these human fossils. The skull of this fossil man, contemporary with the mammoth, and with the last eruption of the Le Puy volcanoes, was of the ordinary Caucasian type, which occasioned some surprise. Another ancient fossil has been found at Natchez, which is claimed to be so old as to show that North America was inhabited by man a hundred thousand years ago; but Mr. Lyell says, that we cannot prove by geological facts that the Natchez bone is older than the antique flint hatchets of France.

Mr. Lyell speaks of the Glacial period, by which he means a long series of ages in the most recent period of geology, or Post-tertiary date, during which the permanent ice was found far further south than at present. Much drift seems to have been then formed, which does not contain the remains of man. This drift, according to Lyell, came from the melting of icebergs containing deposits of pebbles and sand. The earliest signs of man's appearance in Great Britain, hitherto detected, are Post-glacial. The whole of England, north of the Thames and Bristol Channel, is supposed to have been submerged for ages under a sea filled with floating ice. It was then lifted, with the mud and stone melted out of this ice, and the mountains so raised filled with detritus from glaciers. Erratic blocks are found in many regions, which seem to have been dropped from icebergs, carried in the current of the sea. The parallel roads of Glen Roy, in Scotland — which, from a distance, seem like ledges or roads cut in parallel lines along the sides of the hills — were apparently caused by the deposition of detritus, and are ancient beaches or littoral formations, accumulated round the edges of one or more sheets of water which stood at their level. These lakes were probably formed by glaciers, blocking up the outlets, and show that man could hardly have existed in Scotland in those ages. During its glacial period, nearly the whole of England and Scotland were under water, as is shown by the erratics carried over their surface by floating ice. Some of these boulders in England must have floated from the coast of Normandy and Brittany. These changes consisted in a gradual rising and falling of the earth, in the region of Western Europe, in periods extending through several thousands of years.

In Chapter XV., Mr. Lyell speaks of the extinct glaicers of the Alps, and their chronological relation to the human period. Just as the mountains of Scandinavia, Scotland,

and North Wales, served, during the glacial period, as so many independent centres for the dispersion of erratics, so the Alps have served by its glaciers; and these blocks are seen at great distances, and even extend over the Jura range. This range is of limestone, wholly distinct from the Alps, but is covered by angular blocks of granite and other similar formations which came from the Alps. One block, in particular, of gneiss, forty feet in diameter, rests on the side of a hill, nine hundred feet above the lake of Neufchatel. Mr. Agassiz believes the whole valley of Switzerland to have been filled with ice, one sheet of it extending from the Alps over the Jura, carrying the stones with it. Mr. Lyell and Darwin suppose the blocks to have been brought by floating ice when the Jura was beneath the sea. Sir Roderick I. Murchison proposed a similar theory. Mr. Guyot supported the original doctrine, that the Alpine glaciers extended as far as the Jura, and deposited their moraines there. Mr. Guyot tries to prove that the erratic blocks are arranged as they would have been by the moraines of glaciers, and not as if they had been deposited by floating ice. Mr. Lyell professes himself satisfied, that the facts prove that these blocks of stone were carried by glaciers, and not by icebergs. One of the proofs of this is, that the different kinds of rock keep their place on the same side of the valleys, and do not cross over, as they would have done if they had been floated. Some geologists suppose that the great lakes of Switzerland have been scraped out by the glaciers; but Mr. Lyell thinks the evidence of this wanting. The phases of glacial action were these: 1. When the ice was in its greatest excess, and the glaicer of the Rhone climbed over the Jura, and actually entered the French territory. 2. A prolonged retreat of these glaciers, when they retired into their valleys. 3. When the glaciers again advanced, though not so far as at first. 4. When a second retreat took place.

During the first period, the Alps may have been several thousand feet higher than now, and this was at the same time when Scotland was covered with ice.

Chapter XVI. treats of human remains in the Loess. The substance called Loess is a very fine loam, supposed to have been brought by the glaciers in ancient times, and deposited long ago in the basins of the Rhine and Danube. This loamy deposit appears to have been produced by the grinding-up of sand and rock in the ancient glaciers. It contains some, but not many, fossil shells. It is variable in thickness, ranging from ten to thirty feet. It caps some of the highest hills around Brussels, at the height of three hundred feet above the sea. The basin of the Neckar is filled with Loess of great thickness. In some places the bones of the mammoth are very abundant. Oscillations of level are required in order to explain the accumulation and denudation of the Loess. This loam would be accumulated during the subsidence, and removed during the elevation, of the land. Something analogous is to be found in India. The vast plains of Bengal are overspread with Himalayan mud, which extends twelve hundred miles from the sea. During the inundation of the Ganges, the water extends in every direction, as far as the eye can reach. The mud is like the Loess in not being stratified. In some places the mud of the Ganges may be seen in river-clefts eighty feet deep.

Human remains have been found in the Loess at Maestricht, near the river Meuse. A human lower jaw with teeth was met, nineteen feet from the surface, in a stratum of sandy loam, resting on gravel, and overlaid by some pebbly and sandy beds. No other bones were near it; but the tusk of an elephant was six yards distant. Great numbers of elephants' bones were found in the neighborhood. Mr. Lyell sees no reason for suspecting

the human jaw to belong to a different geological period than that of the elephants.

Chapter XVII. refers to the strata of Drift, in the Island of Moen in Denmark. The object is to show, by the foldings of these strata, what extensive convulsions happened in this Post-pliocene period. The chalky strata are bent over and twisted like the Drift.

Chapter XVIII. speaks of the glacial period in North America, where, between the arctic circle and the forty-second degree of latitude, are signs of glacial action more extensive than those in Europe. Organic remains are absent here, as in Europe; but a great Pachyderm or gigantic mastodon occurs frequently. It is found in New York in bogs; and entire skeletons, having a very modern aspect, have been discovered within a few feet of the surface. Some of these mastodons may have come down to the confines of the Historic period. There are stories of their bones appearing as if pierced by arrow-heads. In Berkshire, Mass., there is evidence of ice-action ten degrees farther south of any in Europe, and with no snow-covered mountains, like the Alps, near. Numerous detached fragments of rock are seen running in long parallel trains and straight lines over hill and valley, for distances of five, ten, and twenty miles. They run north-west and south-east. They sometimes pass through gaps in the hills: they are composed of the rocks of the hills to the north. Had they been conveyed by glaciers, they would have radiated in all directions; but they all have moved to the south-east. One of them is about ninety feet in diameter. Mr. Lyell supposes, that, as these rocks could not have been carried by glaciers, they were brought by coast-ice when the highest peaks of the hills were above the water. The cause of this change of climate he attributes to variations in the height of the land, and fluctuations in the course of

currents, especially the Gulf-stream. If the Gulf-stream left the coast of Europe, the temperature of Europe would sink six or seven degrees; and, if Northern Europe was submerged, three or four degrees more of cold would be produced. But now it seems, that, during the glacial period, the isothermal lines bent ten degrees south from Europe to America, just as they do now, which removes all hope of explanation of the phenomenon by a change of direction in the Gulf-stream. So the difficulty remains unexplained.

Chapter XIX. contains a recapitulation of the geological proofs of man's antiquity. The age of Bronze is traced back to times anterior to the Roman occupation of Gaul. This period lasted long; seventy Lake villages of the Bronze age having been already discovered in Switzerland. Of the Stone period, the polished hatchets called celts are very abundant, and were in general use in Europe before metallic tools were introduced. All attempts at fixing these periods are conjectural: they assign from four thousand to seven thousand years before our time as the lowest antiquity to be ascribed to these periods, which all belong to what is called here the Recent period.

But before this comes the Post-pliocene, where flint implements of a rude type have been found, associated with animals now extinct. It is clear that man was contemporary in Europe with two species of Elephants, two of Rhinoceros, one Hippopotamus, the Cave Bear, the Cave Lion, Cave Hyena, &c.; and the human skeletons found in caverns with the bones of these animals do not seem very different from the modern forms of certain human races. During this time there must have been a free communication by land between the Continent and the British Islands, since the continental animals of that period are found everywhere in England. The primitive people who used flint tools certainly inhabited part of England. A vast

distance of time must have separated the formation of the higher and lower gravels in the valley of the Somme; but they contain flint instruments of nearly similar shape: hence we may suppose that the state of the arts remained stationary for a long period, just as civilization has remained fixed in Asia for ages. We cannot ascertain the beginning or end of the first Stone period, when man coexisted with extinct mammalia; but we cannot doubt but that it was of great duration. Something, therefore, must have prevented their progress in knowledge and arts, which, at the present rate of human improvement, would have carried them far beyond our own attainments; so that most geologists suppose man to have commenced his career in a low and semi-brutal state. It is only recently that man has had a history; the first Olympiad, 776 years B.C., being the earliest date on which we can rely, and ancient monuments and inscriptions carrying us back only fifteen centuries before Christ.

The valley of the Nile is extremely modern compared with the date of the Stone age; for excavations into the Nile mud to the depth of sixty feet have only brought up the bones of living species of quadrupeds.

Chapter XX., Theories of Progression and Transmutation. — Mr. Lyell sees no objection to supposing all the leading varieties of the human family to have descended from a single pair; but long periods are required for the gradual formation of the different races. If we believe man has existed only six thousand years, we have good reason to deny the unity of origin of these races. Some modern Ethnologists assume, that man first fed on the fruits of the earth in some fertile part of the Tropics. Many, however, suppose an original creation of varieties. Since La Marck's theory was published, immense additions have been made to our knowledge of existing species. The difficulty of defining species and varieties has in-

creased. The old definition was, that a species consisted of individuals, resembling each other, and reproducing their like by generation. La Marck supposed, that all existing species had come from preceding species by variation and progression, and that they came from germs or monads which were themselves continually being produced anew. But this doctrine of spontaneous generation, says Mr. Lyell, is wholly unsupported by any modern experiments. La Marck has also failed to adduce a single case of a new organ coming in any species of animal or plant; and again, no variation, coming naturally or artificially, has produced two races sufficiently remote to be sterile when intermarried. To this La Marck replies, that there has been no time to see whether such changes might not occur. Mr. Lyell admits new creations of plants and animals to take the place of those becoming extinct, and rejects transmutation. Of La Marck's two ideas, — progression and transmutation, — the first is popular, and the second not so. A gradual evolution of creative power is generally believed; but the elevation of the fauna of successive periods was not made by transmutation, but by creative additions.

At one time, the Cephalopods were the highest types of animal life; then fishes took the lead, then reptiles, then mammals, and, lastly, man. Hugh Miller says, that the order of rank in creation, judged by the size of the brain, is also the order of time, — the proportion of the brain of a fish to its spinal cord being two to one; of the reptile two and a half, the bird three, the animal four to one, and man twenty-three to one. Mr. Agassiz expresses the opinion, that, within the limits of the orders of each great class, there is a coincidence between their relative rank in organization, and the order of succession of their representatives in time. Professor Owen, in his "Palæontology," has advanced similar views, maintaining the doctrine

of an advance in the scale of being, from ancient to more modern geological periods.

Professor Brown of Heidelberg has examined twenty-four thousand fossil animals and plants, and concluded that higher types had been introduced, the modern types being more *specialized.*

We have thus given an account, in a very condensed form, and therefore perhaps obscure, of the contents of Mr. Lyell's work. The subject is so important in its relation to religious history and the plan of Providence, that we think our readers must like to have before them the last statement of facts made by such an authority as Mr. Lyell. He no doubt inclines, by his past opinions, to the doctrine of development. It would be easy to give criticisms and opinions, theories and arguments; but we prefer to leave the subject just here, without attempting any judgment concerning a question where all judgments must be premature.

It has been the fault of all sects, that they have been too anxious to define their religion. They have labored to circumscribe the infinite. Christianity, as it exists in the mind of the true disciple, is not made up of fragments, of separate ideas, which he can express in detached propositions. It is a vast and ever-unfolding whole, pervaded by one spirit; each precept and doctrine deriving its vitality from its union with all. When I see this generous, heavenly doctrine compressed and cramped in human creeds, I feel as I should were I to see screws and chains applied to the countenance and limbs of a noble fellow-creature, deforming and destroying one of the most beautiful works of God. — *Channing.*

OLD BETS.

THERE is an old woman who lives in a hovel,
Down in the vale;
On her uneven hearth are tongs and a shovel,
And an old pail.

Back in the corner stands her worn jenny,
Curiously wrought;
By it she gets an occasional penny,
Spinning a knot.

Two broken chairs and a rickety table
Lean to the wall;
And a ragged old bed, to hold her just able:
These are her all.

Only one friend has Old Bets: 'tis her kitten,
Purring away
While she busily knitteth a mitten,
Dirtily gray.

Bets goes out early every morning,
Hunting for wool,
(What of it?) where the flocks are a-running, —
Thorn-bushes full.

Little she stoops as she gathers her treasure, —
Humpy old crone!
Little it burdens her; small is the measure, —
Often there's none.

Stealthily goes Old Bets to the bushes,
Wading through mire;
Gathering sticks and bits of dry rushes,
Just for a fire.

Scant is the heat, and but little she needs, —
Little to cook;
Yet to poor puss half her dinner she feeds,
With pitiful look.

How she has lived through the desolate winters,
Nobody knows;
To visit her hearth, with its handful of splinters,
Nobody goes.

Many a dame, in her solitude, finds
Comfort in books;
And with spiritual eye, when infirmity blinds,
Heavenward looks.

Alas for Old Bets, for her poverty double!
Dark is her spirit, —
Books, faith, and hope, 'mid her trial and trouble,
Never can cheer it.

One of these days, poor Old Bets will be dying, —
It may be for bread:
The crooked old heap on those rags will be lying,
And puss will be sad.

But, up from the dust and the rags and obscureness,
A child-soul will rise:
Sweet in face, fair in form, as an infant in pureness,
She will go to the skies.

The earth could afford neither lover nor teacher:
Cold heart and dark brain!
She must go where the truth-light and love-warmth
can reach her,
Her lost life to gain.

C. G. Ames.

HOW SHALL I ENTER THE MINISTRY? — HOW SHALL WE GET A RELIABLE MINISTER?

The first question has been frequently asked us by young men who were about commencing preaching; the second is frequently asked us by parish committees seeking a pastor. We take this method of answering both.

To the young man who desires to enter upon the Christian ministry we would say, When your studies are finished, or so nearly finished as to make it desirable that you should be introduced to your work, request some minister with whom you are well acquainted, or your own pastor if possible, to introduce you to his ministerial friends, or ministerial association, and obtain from them a letter of introduction and recommendation to the churches as a worthy minister of the gospel of our Lord and Saviour Jesus Christ. This will be to you a sure passport to all the churches. Every young man who has such a letter will have the confidence of the brethren and of the churches. It will not be necessary for him to run the gauntlet of examination and inquisition every time he wishes to preach.

The present system, or no system rather, of making application as strangers to parishes, or what is worse, to individual ministers for aid who know nothing of the petitioner's character or fitness otherwise for his work, is as painful to any modest applicant as it is annoying and offensive and perplexing to the persons applied to. One reason, our young men should know, why ministers and pastors are sometimes cool to such applications for aid and sympathy, is, that no papers of character or ability are produced from any source in most cases; and in some

from only a personal friend, or one whose standing in the ministry or the churches is not such as to command confidence. Let a young man present letters from any of our ministerial associations, and not from individuals in them, and we are sure he will find sympathy and welcome everywhere. If a young man does not, for some reason, prefer to take the very little trouble to do this, he ought not to complain if he is not very warmly welcomed by the ministry. If he prefers not to submit to their inspection, he must not expect their confidence. If he distrusts their fairness and generosity, he should not expect their aid and sympathy. There is, of course, no obligation resting upon any young man to do this. It is entirely optional with him to do it or not. But if he prefers not to do it, he should not complain if ministers are cautious and cold.

So much for the first question. Now for an answer to the second. Parishes make serious mistakes in their attempts to obtain ministers by running after everybody who is recommended to them by this or that person. It is a responsible work to obtain a pastor, and should not be undertaken or prosecuted at hap-hazard. If a parish committee would consult with ministers who understand the wants of the parish, they would probably learn of some man who would be most likely, of all those seeking settlement, to satisfy and edify them. If, instead of this very simple measure, they undertake to hear all the candidates abroad, taking them perhaps in alphabetical order to know when they are through the list, they will be almost certain to have attained no end except general dissatisfaction, or division into half a dozen parties; and, if any choice is at last effected, the least promising man in the eyes of proper judges, and who will prove so in the future results of his ministry, will probably be settled.

Again: the present method of hearing a man one Sunday, or two or three Sundays, who comes into the church and leaves it without any intercourse with the parish, residing perhaps at a distance of ten or fifty miles during the week, is especially unwise. Would it not be much better to take the young man into some of your houses; have him go in and out before you, during the week, visit in your houses, sit at your tables, hold teachers' meetings, teach a Bible class, address the Sunday school, and thus enable you to judge something of the man's gifts as adapted to your wants? We commend these thoughts to both young candidates for the ministry, and to parishes seeking a pastor. We believe that many sore evils which now exist would be removed by following the plan we have suggested.

SALARIES AND PARSONAGES.

We feel bound to say a word to our parishes on the subject named above. The present cost of living, and the frequent changes of ministers from one society to another, make it a matter of the very first importance to societies to seriously consider their duties. Ministers are now supplying pulpits who receive less compensation than ordinary mechanics, and who cannot support their families on the scanty pittance doled out to them, sometimes grudgingly, by parishes. If any parish is disposed to ask why there are so few men entering the ministry; why there is no junior class at Cambridge; it need not go far or wait long for an answer. Does the parish pay enough for preaching to enable a man to live comfortably? The method of supplying from Sunday to Sunday, and

deferring settling a pastor because it is cheaper to obtain transient supplies, is most mischievous. Unitarian parishes are not singular in this reprehensible attempt at economy. Orthodox societies do the same thing. A man is sometimes asked to travel a hundred miles and preach for fifteen dollars. His fare is six dollars. If he goes without his dinner, as he usually does, he reaches home with nine dollars to pay rent and support his family for the week. We speak advisedly when we say such compensation will soon bring the profession into contempt, and empty our Divinity Schools, and it ought to; there are young men who will preach the gospel, but they will not receive *such* compensation as a return. They will *give* their services, and societies will understand that they are given; they will not have the opiate of pretending to pay the minister.

Salaries are also so low as to drive men who *mean to pay their bills* to distraction or to secular employments. Every village must have three or four churches where there should be but one, and no minister can be paid a salary sufficient to support life. The minister is, after all, the largest payer in the society; denies himself of the most comforts, and suffers most. If these societies would unite, as there is reason to hope the taxes of Government will compel them to, they could then give a generous salary to one minister without so large individual payments as they now make.

So if a church is built, a large expensive edifice is erected with a debt, the interest on which amounts to from three hundred to one thousand dollars a year. The excuse is made, that the parish is poor, is in debt, has a large amount of interest to pay, cannot therefore give a large salary; hope to pay the debt soon, and then can do better. All this interpreted into plain English is asking the minister

to pay from two to five hundred dollars a year towards liquidating the debt; four times as much, probably, as any one of the parish pays. It will not answer for the minister to say any thing, for he is a *minister* not a man. He ought to be allowed to say, perhaps he ought to say if not allowed, pay me my just due, two thousand dollars a year, and I will head a subscription with three hundred dollars to pay off your debt, and will thus have the *credit* of giving what I really am required to give by your proposals. Men of business would probably not require poor pastors to pay clandestinely for the costly churches which they erect, often to gratify their pride and to give expression to their piety.

Once more: the changes made in pastorships make it indispensable that every society should have a parsonage. Now, if a man is called to settle in a parish, he is often compelled to endure the most annoying inconveniences, if he can find a residence, which sometimes he cannot do. The hour is coming, if it is not now come, in which parishes must find parsonages if they would have ministers. It would be painful to relate incidents which have passed under our own observation of the most bitter hardship experienced by ministers in finding and retaining residences. A conveniently located house for a pastor is *as necessary as a church.*

On reading what we have written, we fear it will sound like grumbling or scolding. We are not conscious of any feelings which would incite to either. We have simply said in frankness what is thought by some of the best men, both ministers and laymen. A word to the wise is sufficient. We do not believe that we have brayed an ass in the mortar with our pestle; thoughtlessness, not parsimony, is generally, we believe the cause of this condition of things.

P.

HYMN.

O THOU most gracious Guest,
Who, in each humble breast,
Hast promised thou wilt make thy constant home!
Thou ever waiting art:
Let not my thankless heart
Bar its closed doors, and bid thee further roam.

Why should each slight annoy
Rob me of this deep joy, —
The assurance that my Father loves me still?
This joy no man can take,
If but my soul's awake,
If I but strive to know and do thy will.

Oh, help me, as each day
Bears part of life away,
To grow more patient, gentle, loving, kind!
Oh! curb this stubborn will:
In good and seeming ill
Teach me thy hand to see, and bear an equal mind.

Then come, thou gracious Guest!
And deep within this breast
Now let me feel thou hast a constant home.
Thou ever waiting art:
Let not my thankless heart
Bar its closed doors, and bid thee further roam.

SALEM, Mass.

ONE HUNDRED THOUSAND DOLLARS.

We publish, for the last time, the list of churches which have contributed to the funds which it was resolved, last December, that we would raise. We are all surprised and delighted with the result, both "Association and societies." Our power is revealed to ourselves for the first time. We rejoice in our strength; new vigor fills our muscles; new joy thrills our nerves; our hour has come. If wisdom is given to the Association to disburse, as generosity has been given to the churches to give, we shall work a work in our day which will bless men and honor God.

It will be seen, that we have raised, not only all which we resolved to raise, but eleven per cent in addition; viz., ONE HUNDRED AND ELEVEN THOUSAND, SIX HUNDRED AND SEVENTY-SIX DOLLARS AND SEVENTY-FOUR CENTS. For this generous response of the churches, our gratitude is due, our thanks are rendered. And may the blessing of the Head of the Church, and of God, the Father of all, rest upon them abundantly evermore!

Rev. Dr. Bellows's Society, New York,	paid	$5,396.47
Rev. Mr. Hale's, Boston,	"	5,025.00
Rev. Mr. Potter's, New Bedford,	"	1,500.00
Rev. Mr. Young's, Newton,	"	1,630.00
Rev. Mr. Ware's, Baltimore,	"	1,100.00
Rev. Dr. Bartol's, Boston,	"	2,505.00
Rev. Mr. Brigham's, Taunton,	"	1,681.00
Rev. Mr. Lowe's, Somerville,	"	725.00
Rev. Mr. Swan's, Kennebunk, Me.,	"	406.00
Rev. Mr. Hall's, Plymouth, Mass.,	"	300.00
Rev. Mr. Galvin's, Brookfield,	"	130.00
Rev. Mr. Moors's, Greenfield,	"	100.00
Rev. Mr. Vinal's, N. Andover,	"	105.00
Rev. Mr. Adams's, Templeton,	"	100.00
Rev. Mr. Putnam's, Brooklyn, N.Y.,	"	6,101.66
Rev. Mr. Bridge's, Hampton Falls, N.H.,	"	32.00
Rev. Mr. Buck's, Fall River,	"	454 50
Rev. Mr. Moore's, Duxbury,	"	63.00

Leicester, Mass.,	paid	$25.00
Rev. Mr. Brown's, Augusta, Me.,	"	105.00
Rev. Mr. Everett's, Bangor, Me.,	"	400.00
Rev. Dr. Hall's, and Rev. Mr. Woodbury's, Providence, R.I.,	paid	11,107.00
Rev. Dr. Wheeler's, Brunswick, Me.,	paid	57.00
Rev. Rufus Ellis's, Boston,	"	980.82
From Philadelphia,	"	760.00
Rev. Dr. Sheldon's, Waterville, Me.,	"	120.00
Rev. Mr. Weiss's, Watertown, Mass.,	"	674.70
Rev. Mr. Nickerson's, Sterling, Mass.,	"	300.00
Rev. Mr. Stone's, Charlestown, N.H.,	"	100.00
Rev. Mr. Montgomery's, Danvers, Ms.,	"	512.00
Rev. Mr. Phipps's, Kingston,	"	105.00
Rev. Mr. Nichols's, Saco, Me.,	"	121.00
Rev. Dr. Fields's, Weston,	"	77.27
Rev. Dr. Briggs's, Salem,	"	890.00
Rev. Mr. Fish's, Vernon, N.Y.,	"	40.00
Rev. Mr. Wilson's, Salem,	"	1,100.00
Rev. Mr. Smith's, Belmont,	"	100.00
Rev. Mr. Chandler's, Shirley,	"	83.00
Rev. Mr. Bugbee's, Ashby,	"	55.30
Rev. Mr. Barrett's, Dighton,	"	150.00
Rev. Mr. Ware's, Burlington, Vt.,	"	215.40
Rev. Mr. Tilden's, Boston,	"	770.00
Rev. Mr. Livermore's, Lexington,	"	91.00
Rev. Mr. Richardson's, Westford,	"	21.00
Rev. Mr. Bailey's, Dedham,	"	457.00
Rev. Mr. Zachos's, W. Newton,	"	332.00
Society in Lowell,	"	1,114.00
Rev. Dr. Gannett's, Boston,	"	5,537.35
Rev. Mr. Mumford's, Dorchester,	"	115.00
Rev. Mr. Nightingale's, Groton,	"	225.00
Rev. Mr. Doggett's, Pembroke,	"	24.50
Rev. Mr. Chaney's, Boston,	"	2,181.71
Rev. Dr. Clarke's, Boston,	"	1,618.10
Rev. Mr. Westcott's, Barre,	"	209.00
Rev. Mr. Beane's, Salem,	"	518.00
Rev. Dr. Thompson's, Jamaica Plain,	"	2,079.61
Rev. Mr. Badger's, Cambridgeport,	"	750.00
Rev. Mr. Hussey's, North Easton,	"	1,650.00
Rev. Dr. Newell's, Cambridge,	"	1,101.85
Rev. Mr. Rice's, Westford,	"	50.00
Rev. Mr. Bartol's, Lancaster,	"	200.00
Rev. Mr. Wiggin's, Lawrence,	"	257.05
Hawes Place, South Boston,	"	504.00
Rev. Mr. Guild's, Canton,	"	225.00
Rev. Mr. Foote's, Boston,	"	950.00
Rev. Mr. White's, Keene, N.H.,	"	600 00
Rev. Dr. Hosmer's, Buffalo, N.Y.,	"	1,000.00
Rev. Mr. Smith's, West Cambridge,	"	504.00
Rev. Mr. Hall's, Dorchester, (Balance unpaid)	"	1,800.00
		400.00
Ladies of Nantucket,	"	32.00
Rev. Mr. Young's, Hingham,	"	274.00
Rev. Mr. Haskell's, Barton Sq., Salem,	"	550.00

Rev. Mr. Robbins's, Framingham,	paid	$350.00
Rev. Dr. Osgood's, New York,	"	5,210.00
Society in Marblehead,	"	37.00
" " Nashua, N.H.,	"	100.00
Rev. Mr. Canfield's, Bernardston,	"	20.00
Rev. Mr. Chadwick's, Brooklyn, N.Y.,	"	1,282.30
Rev. Dr. Morrison's, Milton,	"	83.35
Rev. Mr. Hosmer's, Deerfield,	"	88.45
Rev. Mr. Buxton's, Wilton, N.H.,	"	22.08
Rev. Mr. Alger's, Boston,	"	500.00
Rev. Mr. Hepworth's, Boston,	"	10,000.00
Rev. Dr. Hedge's, Brookline,	"	2,000.00
Rev. Dr. Allen's, Northboro',	"	175.00
Rev. Mr. Reynolds's, Concord,	"	537.00
Rev. Mr. Wells's, Quincy,	"	443.00
Rev. Mr. Forbush's, West Roxbury,	"	373.65
Rev. Mr. Myrick's, Eastport, Me.,	"	62.45
Rev. Mr. Kimball's, Beverly, Mass.,	"	665.00
Rev. Dr. Putnam's, Roxbury,	"	1,400.00
Rev. Mr. Fox's, Trenton, N.Y.,	"	10.00
Rev. Mr. Metcalf's, Meadville, Pa.,	unfinished	310.00
Rev. Mr. Bowen's, Baltimore, Md.,	"	300.00
Society in Springfield,	"	2,700.00
Rev. Dr. Hill's, Worcester, Mass.,	"	1,200.00
Individuals of the Second Church, Boston,	"	1,500.00
First Parish in Portland, Me.,	"	500.00
Rev. Dr. Ellis's, Charlestown,	"	1,000.00
Rev. Mr. Brown's, Bolton,	"	100.00
Rev. Mr. DeNormandie's, Portsmouth, N.H.,	"	2,500.00
Rev. Dr. Lothrop's, Boston,	"	1,500.00

From "brethren scattered abroad."

Mr. Sewall, St. Paul, Minnesota,	paid	100.00
"A friend in New Hampshire,"	"	50.00
"A mite" from Charlton,	"	10.00
"A friend in Framingham,"	"	50.00
Anonymous,	"	5.00
Friends, New Brunswick, N.J.,	"	28.00
Milford, N.H.,	"	25.00
Southboro',	"	10.00
Friends in Evansville, Ind.,	"	60.00
Ladies in Pottstown, Pa.,	"	20.00
Amount paid		$95,291.57
Amount unpaid		11,610.00
Total		$106,901.57
Other moneys received		4,775.17
Whole amount		$111,676.74

RUFUS P. STEBBINS, *Pres. A.U.A.*

MEETINGS OF THE EXECUTIVE COMMITTEE.

May 1, 1865. — Present, Messrs. Stebbins, Kidder, Livermore, Hedge, Clarke, Brigham, Barrett, Hinckley, Sawyer, Smith, and Fox.

The Special Committee on the Annual Meeting made a report, which was accepted; and then, after some discussion of the plan proposed, the whole subject was referred back to the Committee, with full powers.

The New-England Committee reported, that a new, self-supporting Unitarian Society had just been formed in Winchendon, Mass., with the best prospect of success.

They further reported, that applications for aid had been received from the society in Warwick, Mass., and from a new society in Whately, Mass., and recommended an appropriation to the former of fifty dollars, and to the latter of a hundred dollars; they also recommended, in response to the application for aid received from Milford, Mass., that a hundred dollars be granted whenever a satisfactory organization should be effected.

This report also stated, that the society in Lowell desired that fifty dollars of their contribution to the One Hundred Thousand Dollars' Fund should be appropriated to the society in Tyngsborough; and that the society in North Easton had requested that fifty dollars of their contribution should go to the society in Groton Junction: both of which requests the Committee recommended should be granted.

The report of the New-England Committee was then accepted; and all its recommendations were adopted, except that relating to Milford, which it was voted to lay on the table, until more information concerning the movement there should be obtained.

The Committee on Publications recommended, that some of the books of the Association should be sent to the society in Fond du Lac, Wis., in compliance with a request made by their pastor; which report was adopted.

The Army-Mission Committee stated, that reports had been received from Messrs. Muzzey, Smith, Bailey, and Denny, which showed that these agents were carrying on successfully the work they had undertaken.

In accordance with a request from Rev. A. P. Putnam's Society, Brooklyn, N.Y., the Treasurer was authorized to pay three hundred dollars, from their recent contribution, to the Meadville Theological School.

The Finance Committee reported, that an application for aid, received from the society in Montpelier, Vt., had been referred to them by the New-England Committee, and recommended that the sum of five hundred dollars be appropriated to that society; which report was adopted.

They further reported, that an application had been received from the society in Janesville, Wis., for a loan of two thousand dollars, to aid them in building their church; and a majority of the Committee recommended that the Finance Committee be authorized to loan to the Janesville society the sum of two thousand dollars for three years, taking as security a first mortgage on the church property. Their report was adopted; after which the Board adjourned to Tuesday, May 16.

May 16. — Present, Messrs. Stebbins, Kidder, Livermore, Clarke, Brigham, Barrett, Hinckley, Sawyer, Smith, and Fox.

The President announced that the hundred thousand dollars had been contributed, and over seven thousand in addition, with a prospect of several thousand more.

There was some discussion concerning the best method

of work to be adopted by the Executive Committee the next year; and then the President was authorized to state to the Association at the Annual Meeting, that, in the opinion of this Board, the present plan should be continued.

The President stated, that the society in Keene, N.H., had requested that fifty dollars, from their recent contribution, should be given to the society in Lancaster, N.H.; also, that the society in Lowell desired an additional twenty-five dollars from their contribution to be paid to the society in Tyngsborough: both of which appropriations were made.

The Western Committee reported, that, under the vote adopted at the last meeting, they had engaged Rev. Joseph Angier to supply the pulpits of some of the Western ministers, while they went on missionary work; of Rev. A. G. Hibbard, of Detroit, Mich., to enable him to preach several Sundays at Ann Arbor, in that State; and of Rev. H. P. Cutting, of Winona, Minn., during his visit to St. Paul, to start a society there.

The Southern and Army-Mission Committee each presented a report concerning operations in their respective departments. The latter stated, that with the greatest regret they informed the Board, that Rev. Samuel A. Smith had, a few days before, returned from Norfolk, seriously sick; and then, in accordance with their recommendation, it was unanimously voted, that the Committee on Supply of Pulpits be directed to continue, at the expense of the Association, the supply of Mr. Smith's pulpit, if agreeable to the Parish Committee, until further instructions.

The Committee on Publications reported, that, since the last meeting, they had received a copy of the "Charleston Courier," containing a sermon preached in

the Unitarian church in Charleston, by Rev. Charles Lowe, the Sunday after the news of the President's assassination reached there, and published by request of the congregation. It had seemed to the Committee very desirable, that this discourse should be at once reprinted in pamphlet form, for distribution in Charleston and elsewhere, — which they had therefore done; and twelve thousand copies had been that day sent to Mr. Lowe.

They further reported, that Mr. Ware having written another Army Tract, entitled "Mustered Out," admirably adapted for circulation among the soldiers about returning to their homes, they had decided it best to print it as the closing tract of the "Army Series;" and, as it was important to have it distributed at the earliest possible moment, they had sent it to the printer, without waiting for authority from the Board.

They also reported concerning the publication of Rev. Dr. Noyes's "Translation of the Prophets," which had been decided desirable by a former Executive Committee, but not undertaken at that time for want of funds; and recommended that fifteen hundred dollars be placed at their disposal to effect its publication.

The report of the Publication Committee was accepted; and, afterwards, their action, in publishing Mr. Lowe's sermon and Mr. Ware's tract, was unanimously confirmed; and it was also unanimously voted, that a sum not exceeding fifteen hundred dollars be appropriated to publish Rev. Dr. Noyes's "Translation of the Prophets," to be expended under the direction of the Publication Committee.

The Board then adjourned to Monday, May 29.

INTELLIGENCE.

Rev. S. B. FLAGG was installed as pastor of the society in Waltham, Mass., on Wednesday, May 18. The order of services was as follows: Anthem; introductory prayer, by Rev. Amos Smith, of Belmont; selections from the Scriptures, by Rev. Leonard J. Livermore, of Lexington; hymn; sermon, by Rev. Oliver Stearns, D.D., of Cambridge; installing prayer, by Rev. William P. Tilden, of Boston; hymn; charge, by Rev. Edmund B. Willson, of Salem; right hand of fellowship, by Rev. William B. Smith, of Cambridge; address to the people, by Rev. Thomas Hill, D.D., of Cambridge; concluding prayer, by Rev. Henry C. Badger, of Cambridgeport; doxology; benediction, by the pastor.

Rev. EDWARD C. TOWNE, of Medford, Mass., has received a call from the First Unitarian Society in Cincinnati, Ohio.

Rev. RICHARD METCALF has resigned the charge of the society in Meadville, Penn.

Rev. JOHN B. BEACH has resigned the charge in Austinburg, Ohio.

Rev. EDMUND H. SEARS has accepted a call from the society in Weston, Mass.

Rev. CHARLES H. BRIGHAM has been requested by the society in Taunton to withdraw his resignation, and to accept a leave of absence for six months.

THE ANNUAL CONFERENCE OF WESTERN UNITARIAN CHURCHES will be held this year in Cincinnati, Ohio, commencing Wednesday, June 14. The annual sermon will be delivered by Rev. Edward E. Hale, of Boston.

THE SUNDAY SCHOOLS OF SUFFOLK COUNTY, MASS., organized an association, under the name of Suffolk Sunday Union, at a meeting of teachers, held Wednesday evening, May 3, at the vestry of the Hollis-street Church, Boston.

Rev. JOSIAH K. WAITE was installed as pastor of the society at Groton Junction, Mass., on Wednesday, May 24. The order

of services was as follows: Introductory prayer, by Rev. Seth Chandler, of Shirley; reading of the Scriptures, by Rev. Henry H. Barber, of Harvard; sermon, by Rev. Ezra S. Gannett, D.D., of Boston; installing prayer, by Rev. Ephraim Abbott, of Westford; charge, by Rev. Alonzo Hill, D.D., of Worcester; right hand of fellowship, by Rev. George M. Bartol, of Lancaster; address to the people, by Rev. Charles Babbidge, of Pepperell; concluding prayer, by Rev. Crawford Nightingale, of Groton; benediction, by the pastor.

ACKNOWLEDGMENTS.

1865.			
April	25.	From	Arlington-street Society, Boston $5,000.00
„	25.	„	a friend in Framingham 50.00
„	25.	„	a friend, for Army Fund 2.00
„	26.	„	East Society, Salem, including life-memberships for Rev. S. C. Beane and Benjamin H. Silsbee 518.00
„	26.	„	Society in Barre 209.00
„	28.	„	Rev. Dr. Newell's Society, Cambridge . . . 1,101.85
„	28.	„	Society in Lancaster, Mass. 200.00
„	28.	„	Society in Lawrence, including life-memberships for Rev. J. H. Wiggin, George A. Walton, William Stevens, E. B. Currier, W. D. Lamb, and Joseph Shattuck, jun. . 257.05
„	28.	„	Society in South Danvers, additional . . . 5.00
„	28.	„	Society in Lancaster, for Monthly Journals . 10.00
„	29.	„	Rev. T. J. Mumford's Society, Dorchester, for Monthly Journals 14 00
„	29.	„	Rev. Joshua Young's Society, Hingham, for Monthly Journals, additional 3.00
„	29.	„	Rev. H. C. Badger's Society, Cambridgeport 750.00
„	29.	„	Hawes-place Society, South Boston . . . 504.00
„	29.	„	Rev. Joshua Young's Society, Hingham . . 150.00
„	29.	„	Society in Canton 225.00
„	29.	„	King's-chapel Society, Boston 750.00
„	29.	„	Society in North Easton 1,650.00
„	29.	„	Rev. Dr. Thompson's Society, Jamaica Plain, 1,924.61
„	29.	„	Rev. E. D. Willson's Society, Salem, add'l . 51.95
„	29.	„	Societies in Providence, R.I., additional . . 604.00
„	29.	„	Rev. Dr. Briggs's Society, Salem, additional 5.00
„	29.	„	Society in West Cambridge 503.86
„	29.	„	Rev. Nathaniel Hall's Society, Dorchester . 1,848.00
„	29.	„	Society in Buffalo, N.Y. 1,000.00
„	29.	„	Society in Keene, N.H. 600.00

May	1.	From	Ladies of Society in Nantucket	$32 00
„	1.	„	Rev. Edward J. Young's Society, Newton, additional	6.00
„	1.	„	Subscribers to Monthly Journal in Providence, R.I.	57.00
„	2.	„	Ladies of Society in Detroit, Mich., to make their pastor, Rev. A. G. Hibbard, a life-member	30.00
„	2.	„	Rev. Henry Westcott, as an annual membership	1.00
„	3.	„	Society in Syracuse, N.Y., for Monthly Journals	52.00
„	4.	„	Sunday School of Society in Uxbridge, to make Francis Deane a life-member	30.00
„	4.	„	Milford, N.H.	25.00
„	4.	„	Society in Belmont, additional	12.00
„	5.	„	Society in Marblehead	37.00
„	5.	„	Society in Brattleboro', Vt., for Monthly Journals, additional	12.00
„	5.	„	Rev. Dr. Osgood's Society, New York	5,210.00
„	5.	„	Arlington-street Society, Boston, additional	537.35
„	5.	„	Society in Nashua, N.H.	100.00
„	5.	„	Rev. Joshua Young's Society, Hingham	74 00
„	5.	„	Society in Lexington, additional	9 00
„	8.	„	a friend in Southboro',	10.00
„	8.	„	Rev. Dr. Briggs's Society, Salem, additional	25.00
„	8.	„	Friends in New Brunswick, N.J., as a donation $28.00 For Monthly Journals 7.00	35.00
„	8.	„	Society in Newburyport, for Monthly Journals	20.00
„	9.	„	Rev. J. W. Chadwick's Society, Brooklyn, N.Y., including $30 from M. B. Bryant, to make Mr. Chadwick a life-member	1,282 30
„	9.	„	Dorman B. Eaton, New York, to make himself a life-member	30.00
„	9.	„	Society in Meadville, Penn., additional	10.00
„	9.	„	Society in Framingham, including life-memberships for A. S. Lewis, Miss M. A. Lewis, George Phipps, George Richardson, Miss M. A. Hastings, and C. I. Frost	330.00
„	10.	„	Rev. A. M. Haskell's Society, Salem	550.00
„	10.	„	Society in Milton	83.35
„	10.	„	Phineas Upham, Mrs. E. D. Upham, John Roberts, and J. B. Bright, of Society in Waltham, to make themselves life-members	120.00
„	10.	„	Society in Waltham, for Monthly Journals	34.00
„	10.	„	Society in South Boston, for Monthly Journals, additional	5.00
„	11.	„	Rev. Dr. Hedge's Society, Brookline	1,900.00
„	11.	„	Rev. Dr. Thompson's Society, Jamaica Plain, additional	155.00
„	11.	„	Society in Marlboro', for Monthly Journals	16.00

May	13.	From	Society in Northboro', including life-memberships for George C. Davis, John Rice, Jonathan Bartlett, and Cyrus Mentzer . .	$175.00
„	13.	„	Society in Trenton, N.Y.	10.00
„	13.	„	Society in Brunswick, Me., additional . . .	7.00
„	13.	„	Rev. Charles W. Buck, as an annual membership	1.00
„	13.	„	Society in Wilton, N.H.	22.08
„	16.	„	Rev. William R. Alger's Society, Boston . .	480.00
„	16.	„	Society in Deerfield	88.45
„	16.	„	Society in Taunton, additional	75.00
„	16.	„	Leonard Wesson, as annual membership . .	2 00
„	16.	„	Friends in Evansville, Ind., for Army Fund .	60.00
„	16.	„	Rev. C. A. Bartol, D.D., for Army Fund . .	20.00
„	17.	„	Rev. George H. Hepworth's Society, Boston, including seventy-six life-memberships .	10,000,00
„	17.	„	Society in Bridgewater, additional	30.00
„	18.	„	Society in Concord, Mass., including $10 towards life-membership of Nathaniel Barret	537.00
„	18.	„	Rev. William R. Alger's Society, Boston, additional	20.00
„	18.	„	Ladies in Pottstown, Penn.	20.00
„	18.	„	Rev. John Murray, as an annual membership	1.00
„	18.	„	Society in Quincy	443.00
„	19.	„	Children connected with Sunday School of Society in Kalamazoo, Mich., to make William W. Alcutt a life-member . . .	30.00
„	22.	„	Society in West Roxbury, including life-memberships for Rev. T. B. Forbush, Jeremiah Prichard, J. H. Billings, and Charles H. Lunt	373.65
„	22.	„	Society in Framingham, additional	20.00
„	22.	„	Theodore H. Bell, as an annual membership	1.00
„	22.	„	Rev. F. A. Farley, D.D., trustee, as income of Graham Fund	361.68
„	25.	„	Society in Beverly, including $30 from the ladies of the Society, to make Rev. John C. Kimball a life-member, and $30 from William Endicott, to make Mrs. John C. Kimball a life-member	665.00
„	25.	„	Society in Eastport, Me.	62.45
„	25.	„	A. R. Cushman, as an annual membership .	1.00